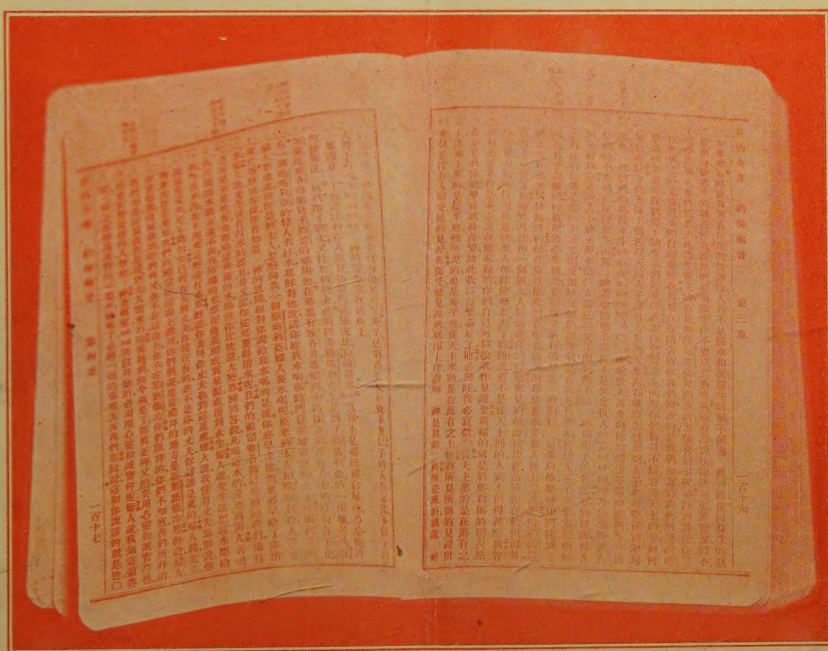


BIBLE SOCIETY RECORD



The Mandarin (Union) Revised Bible
For China's Millions

(See Pages 55, 59)

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*Appointed Acting Agency Secretary on the death of Dr. Bowen. †In charge of the Arabic-speaking portion of the field. ‡Acting Agency Secretary.

BIBLE SOCIETY RECORD

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“Foreign Missions” at “Home”

THE problem and the importance of assimilating the foreign elements into the body politic here in America is fortunately and increasingly engaging the attention of the Christian public. It is not a matter of simple education. It is not a matter of language. It is not a matter of implanting political ideas and ideals. The fundamental factor is to be found in the spiritual truths contained in, and revealed by, the Word of God. Without them true assimilation cannot be accomplished. Without them the influx of foreigners threatens the very life of the republic.

More and more widely must statesmen, financial, industrial, and commercial leaders, as well as educators, philanthropists, and social workers realize that it is a matter of character, not of circumstances or tongue or politics, which must form the backbone and the safeguard of our nation. The American Bible Society, in supplying and circulating the Scriptures, is therefore rendering a truly incalculable service to our country.

Sixty-one Languages

How wide and how real this service is may not be generally known. It is revealed in the reports that come to the home office from the nine Home Agencies of the Society carrying on its work in the United States. Instead of drawing illustrations and information from all these reports, however, it may add emphasis and interest if we restrict ourselves to a single Agency, thereby limiting our field of choice and, therefore, increasing the value of the information by the very fact that it is drawn from a limited area. From our oldest Agency hand-

ling the problem of varied races in its bounds—the Northwestern, covering the states of Illinois, Indiana, Michigan, Wisconsin, Minnesota, Iowa, Nebraska, North Dakota, and South Dakota—come the following facts:

During 1919 there were distributed through it Scriptures in the sixty-one languages named in the adjoined table.

Looking them over thoughtfully one can realize something of the story that lies behind. Peoples from every great continent and from many of the islands of the sea have thus been served here in our midst.

Albanian	German	Polish
Amharic	Greek	Portuguese
Arabic		
Armenian (Anc.)	Hawaiian	Roumanian
Armenian (Mod.)	Hebrew	Russian
Armeno-Turkish	Hungarian	Ruthenian
Bohemian	Icelandic	Servian
Bulgarian	Italian	Sindhi
Chinese	Japanese	Slavic
Croatian	Judeo-Arabic	Slovak
Dakota (No. Amer- ican Indian)	Karaso	Slovenian
Danish	Korean	Spanish
Dutch	Latin	Swedish
English	Lettish	Syriac (Anc.)
Esperanto	Lithuanian	Syriac (Mod.)
Ethiopic		
Finnish	Muskogee	Tagalog
Flemish		Tunisian
French	Norwegian	Turkish
Gala	Oranberg	Urdu
	Panjabi	Welsh
	Pashto	Yiddish
	Persian	
		Zulu

LANGUAGES USED IN ONE HOME AGENCY

Croatians, 7,000; Roumanians, 10,000; Greeks, 9,000; Colored people, 175,000.

Detroit has made a marvelous advance in its population as recorded by the census during the past decade. Over thirty groups of foreigners are now represented in that great beehive. Here are a few groups:

Germans, 150,000; Poles, 125,000; Jews, 40,000; Hungarians and Magyars, 30,000; Roumanians, 28,000; Russians, 28,000; Italians, 40,000; Czechoslovaks, 15,000; Greeks, 8,000; Syrians, 12,000; and Turks (Kurds), 2,000. There is also a colony of Brazilians and large groups from other South American states. In 1910 there were 6,000 Negroes in Detroit. In the past months they have been coming in at the rate of 300 per week and now number over 60,000. It is estimated that there is

The Census Paints a Composite Picture

The Northwestern Agency centers at Chicago. Of the population which makes up that great city, the following figures are given in the Agency report:

The foreign population dwelling in Chicago may be divided as follows: Germans, 399,977; Poles, 231,346; Swedes, 118,000; Italians, 108,000; Bohemians, 102,000; Lithuanians, 250,000; Austrians, 58,000; Hungarians, 32,000; Hollanders, 17,000; Russians, 16,600;

Croatians, 7,000; Roumanians, 10,000; Greeks, 9,000; Colored people, 175,000.

an increase of 15,000 in the foreign population each year.

In this city a single colporteur put out the Scriptures in Armenian, Arabic, Bohemian, Bulgarian, Chinese, Croatian, Dutch, English, Esperanto, Flemish, French, German, Greek, Hebrew, Hungarian, Italian, Japanese, Latin, Lettish, Lithuanian, Norwegian, Polish, Roumanian, Russian, Ruthenian, Serbian, Slovenian, Spanish, Swedish, Turkish, Welsh, and Yiddish—32 languages.

Immigrants as Colporteurs

A significant and a delightful development of the year, as reported by Dr. Kirkbride, who is in charge of the Agency, is the unprecedented demand for the Scriptures in the languages of Central Europe, the Balkan States, and Russia. The call has been not for portions or for the cheaper books, but for whole Bibles in the better bindings. These are being taken back to the home countries by the returning immigrants, or are being sent by them to the home folks.

The American soldier, with his khaki Testament, introduced and made popular the Sacred Scriptures; and the Spirit of God, moving upon the hearts of men and nations, has created a deep hunger for the life-revealing, life-creating, and life-sustaining Word of God.

A Syrian ordered 200 Syriac Bibles specially bound for him at \$13.50 apiece, to take back with him to his native land. It has been found difficult to sell the cheaper books, but the depository can hardly keep up with the demand for the higher-priced ones in some of the foreign languages:

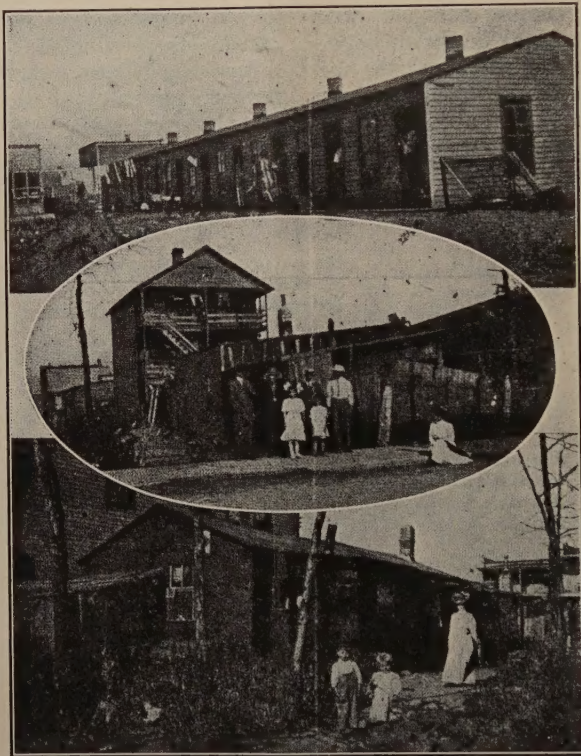
In former days we spent immense sums of money to send men to the uttermost parts of the earth to announce the Evangel through anointed lips, and to distribute the written Word of God. To-day God has brought the ends of the earth to us, and the returning tides of immigration carry back, without the cost of a single penny to the Church of Christ, the Seed, which is the Word of God.

The "Range Pastor"

While these general facts are of interest, specific illustrations are of greater interest, and the report is full of such. The "Range pastor," the Rev. William J. Bell, of the Home Mission Board of the Presbyterian Church, sends pictures and facts about the work under his charge on the Mesaba Range, where over ninety per cent. of the people are foreign-born or the children of foreign-born. He and his workers have literally covered the Range with the gospel, in practically all the languages spoken. Many thousands who first heard the

gospel in meetings on the Range, during the war returned to fight for their native lands. A letter from an Italian Christian to Mr. Bell illustrates some previous statements:

Please, when you come down, bring me a few Testaments in Italian. I want them to go by mail to my relatives in Italy. I just received a letter from my brother saying our nephew was missing since October. Of course, you know he was at the front. It is gratifying to know that I believe he has found Christ, because he said, "Greetings to the brothers in the gospel." He heard the gospel two or three times in Eveleth (Minn.). After all, we have not sown in vain. Thanks be to God.



HOMES ON "THE RANGE"

Rejoicing in Decreasing Audiences

Another general worker who superintends Bible distribution in this Agency is Otto H. Nater, with headquarters at Indianapolis. The accompanying picture shows him with a group of Chinese Christians. His joy over a decreasing audience will be understood when it is known that for some years he conducted services in the local jail, and that as a result of prohibition the audiences in the jail have been greatly reduced. Nevertheless he reports about forty conversions among the prisoners during the year, and the placing of about 800 Gospels and Testaments. He reports working among Hungarians, Greeks, Slavs, Roumanians, and other nationalities with good success, and supplying about 35 Sunday



CHRISTIAN CHINESE AND OTTO H. NATER

schools, selling 1,119 Bibles, 2,809 Testaments, and 2,804 Gospels.

Gabriel Vas

Another type of worker is presented through Gabriel Vas, a modest, unassuming man, who is giving himself as an individual colporteur to the circulation of God's Word, and whose personal story is an illustration of the power of that Word. "His knowledge of the Bible, his gentle spirit, his wise ways, and his persistence," says Dr. Kirkbride, "combine to make him a successful dispenser of the Word of Truth."

Culling from his own brief story, we have this picture of the man:

As a boy I was led to believe that the Catholic Church was the true and holy one, so I volunteered to join the Catholic Monks' Class, to be educated as a priest. But God revealed to me that if I remained with them I would receive the same punishment. I left Hungary and came to the United States. A little while after, I had a dream. I saw before me a large field, one-third of which was under good cultivation, but the rest, dry and barren ground. Shortly afterward a man came to Bridgeport, Conn., where I was, selling Bibles. It was here that I received the inspiration, and I determined, by the help of my Lord, that I would go from house to house and place the Word of God in every home, if possible.

After eight years of experience I can testify that the dear Lord was with me all along the way, and it has been my privilege to bring peace and blessing into many benighted homes. One of the most blessed experiences of my life was to see my own dear wife turn from Catholicism, and she has given much of her time placing the Holy Bible in many homes.

God has enabled me to place 3,000 Bibles and a few thousand Testaments, giving away also 20,000 Bible tracts. I have sold Bibles to the English, Hungarians, Polish, Russians, Lithuanians, Roumanians, Bohemians, Germans, Ruthenians, Bulgarians, Croats, Servians, Armenians, Italians, Syrians, Jews, Chinese, Arabians, Norwegians, and Greeks.

From New York I came to Chicago and visited the manager of the Hungarian newspaper, asking him where the Hungarian people were in Chicago. He said that Chicago was a poor place to sell Bibles, and so Satan tried to discourage me; but by the help of God I went forward and I have sold over \$7,000 worth of Bibles and helps in Chicago and vicinity. Many of different nationalities have accepted the truth.

One evening I met three men and, after studying the Bible with them until midnight, they all gave up Catholicism. I also interested a highly educated man and with his help and that of thirty others we were able to start a mission. In my experience I find it is easier to lead a Catholic to accept the truth than a Socialist. While I was sitting in a Hungarian Catholic Church in Chicago, I took my Bible out of my pocket and showed it to the man sitting next to me, and after telling him what a comfort and help it was, and the joy of a Christian's life, he ordered one from me, and a little while later came to enjoy and love his Bible.

An Outstanding Worker

"No Bible missionary I have ever known has been so successful in reaching the masses with the Holy Scriptures," writes Dr. Kirkbride of the veteran colporteur, G. A. Perkins.* Glimpses of his work may be had from some of the sentences of his report:

During fifteen days' work in South Omaha, the cash sales were over one hundred dollars; the distribution was 294 volumes in the following languages:



A. HUNGARIAN FATHER AND HIS CHILDREN
Won to the Christian life by Mr. Vas

Bohemian, Bulgarian, Chinese, Croatian, Danish, French, German, Greek, Hebrew, Hungarian, Italian, Japanese, Lithuanian, Norwegian, Polish, Roumanian, Russian, Servian, Spanish, and Swedish—twenty different languages. Forty Bibleless homes were furnished.

*See May, 1919, RECORD, page 71.

I went over to Council Bluffs to-day to deliver a Gospel of John in Point Print that I had given to a blind boy. I sold a 35-cent Testament to a man at the depot through a passenger car window. I gave a Testament to a brakeman while he was sitting on the cowcatcher of his slowly moving train. I put three of the 35-cent Testaments on a lunch counter by the side of my plate. I made no effort to sell them, but sold all of them before I had finished my meal. I also sold six Spanish Testaments to Mexicans who were living in box cars.

Two little girls were passing my stand. They looked to be poor children. I said to them, "Have you got a Testament of your own?" They said, "No." I said, "Will you read it, if I give you one?" They promised. I gave each a Testament. A man who had stopped at the stand and noticed what was going on, said, "Well, that was fine; I want to pay for those Testaments." We accepted.

Deplorably Inadequate Forces

None can have read thus far and not have some conception of the tremendous need, and surprising and wonderful results, of the circulating of the Scriptures in this central region of the United States. Is not Dr. Kirkbride justified in deploring the utter inadequacy of

the force of workers the Society is able to place at his disposal?

What opportunities for Bible work these races present! But at this moment not one salaried colporteur is employed by the Bible Society in Chicago, though many missionaries receive help in the way of commissions and grants. One is ashamed to enumerate in cold type the very few well-organized and well-sustained enterprises of a purely missionary character in Chicago. The workers are here, if we had the means to employ them. I am humbled by the case of William Kowalik. He spoke, and sold Bibles, in nine languages. On account of lack of funds he was discontinued. He formerly was one of our colporteurs in Chicago, working for \$70 per month. He is now selling life insurance in nine languages at \$50 per week. But he says his heart is in Bible work and not in insurance. If such a man is worth \$50 a week to sell insurance in nine tongues, is he not worth as much to sell Bibles in the same number of languages?

What would you say?

And, please remember, these excerpts presented emphasize only one phase of a many-sided work pictured in the Agency Reports.

...

What Central America Is Asking of Us*

By Richard Haldane

ILLITERACY, poverty, and superstition are the black clouds that enshroud Central America. But descriptive of the new day that surely will come were the words of an old bedridden woman, whose neighbors came in every night to light the candles about her bed to keep away the evil spirits. On the night of her conversion she said: "No, no, I have no need for candles now. I have the Sun in my heart."

The above incident is illustrative also of the methods of the Roman Catholic missionaries who came to Central America with the Spanish and Portuguese conquerors and whose zeal outran their wisdom. Christian ordinances were grafted upon paganism with pitiable results. In Latin America Roman Catholicism is found at its worst.

When our own Rev. A. B. De Roos, missionary among Spanish-speaking people, first went to Nicaragua, there was scarcely an avowed evangelical Christian in that whole country. When he left it there were several strong congregations with church buildings and groups of believers in many towns and villages. Those pioneer days were days of severe persecution. The priests would attack Mr. De Roos on the streets and in hotels and in railroad cars. They burned on public dumping grounds the Bibles he distributed;

they excommunicated him publicly in every town he entered, urging the people to curse and stone him. For three long years he never walked the streets in safety. It was almost a miracle that none of the vicious attacks made upon him resulted in his death. Never did he preach a gospel sermon but that the mob would throw stones, or come with revolvers and knives and threaten to take his life.

In 1830 a colporteur employed by the American Bible Society traveled from the coast to Quito, the capital of Ecuador, and thence along the Andes toward Bogota, the capital of Colombia. But he was never heard from after he left Ecuador. It is supposed that he met an untimely end in some lonely spot in the southern part of Colombia.

After the lapse of more than seventy-five years, a young man scarcely past twenty-one, employed as a colporteur by the American Bible Society, followed as far as possible the trail of the first colporteur. At Pelileo, Ecuador, this American youth was halted in the public square by a Catholic priest, who demanded to be shown one of the Bibles the colporteur was offering for sale. Angriily the priest threw down a dollar for the book.

"What do you intend to do with it?" asked the colporteur.

"I shall burn it in the plaza, that all may

*From *Missions*, 1920.

know that you are an enemy of the faith," declared the priest.

"I cannot sell you a Bible then," said the young man positively.

The priest insisted and by his loud talking attracted a crowd of natives about him. He was inciting them to mob violence, when a young Ecuadorian stepped out from the crowd, spoke a word in favor of the stranger, and walked away with him. He gave the colporteur a list of the names of the liberal people of the town who might be induced to purchase Bibles.

"Why did you protect me?" asked the colporteur in gratitude.

"We have a Bible in our home," was the reply.

Later the colporteur saw this Bible. It bore the imprint of the American Bible Society, dated 1825. It was without doubt one of the Bibles distributed by the first colporteur to enter Ecuador seventy-five years before. The colporteur found two of them in his travels in Central America, and in both instances the owners of the Scriptures were not suspicious of him, nor could they be intimidated by the priests.

The colporteur who made this tour for the American Bible Society is now the superintendent of the department of Latin North America of the American Baptist Home Mission Society. His name is the Rev. C. S. Detweiler.

...

Dr. Griffith Thomas on the Inspired Book*

NO national literature which has existed for any considerable period evidences any marked unity. In American literature the widest diversity is to be observed in the writings of Emerson, Whittier, Longfellow, Poe, and others. In English literature, from the time of Chaucer until Tennyson, there is also a great dissimilarity in the writings of novelists and essayists, poets, and philosophers.

In contrast, the Bible stands forth as a group of sixty-six separate Books, written by men of most diverse training and social position during a period of over sixteen hundred years, and yet there is throughout the Bible the most amazing evidence of unity to be found in any collection of writings of different men.

No writer in any literature outside the Bible has ever undertaken to portray a perfect character. If, for instance, one turns to Shakespeare and mentions Hamlet as his strongest character, the mere mention is sufficient to display his imperfection; but in the Bible we find the Old Testament pointing to the coming Christ and the New Testament relating his life and teachings in a way that portrays the only perfect character in literature. There is no case outside the Bible where four biographers have written the life of one man without marked disagreement as to their estimate of him. Yet, four relatively unlearned men, some of them unschooled fishermen, have accomplished in the four gospels what the most skilled literary writers of the ages, from Homer to the present day, have failed to do—the depicting of a perfect char-

acter. Thomas Parker once said: "It would have taken a Jesus to have invented a Jesus."

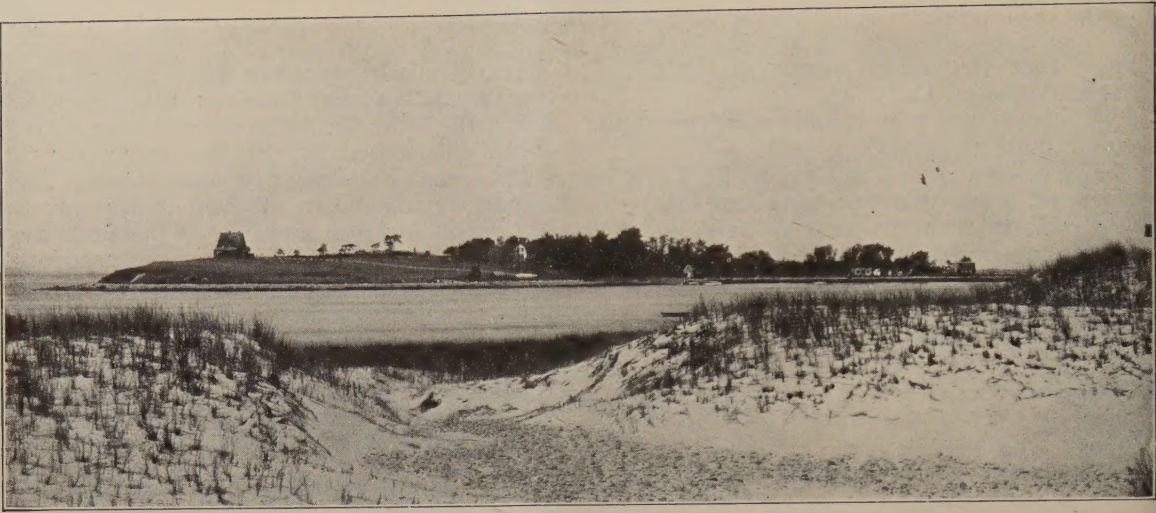
It would be possible for forty-eight sculptors, each in a different state in this Union, to prepare the sections of a composite statue which, when assembled, would be complete and perfect in its unity. The undertaking would require, however, the services of one master sculptor, who should first prepare the plans and divide the assignments among different workers. The task of those who wrote the Bible, widely separated from each other in time, is not unlike such a case. The unity of the Bible which has resulted indicates manifestly the direction of the Master Writer.

"Holy men of old spake as they were moved by the Holy Spirit" is the only intelligent explanation of the unity of the Bible.

A great tunnel was once built by two groups of workmen, who began on opposite ends of the tunnel and worked toward each other in the earth—each party invisible to the other, yet meeting exactly together at the middle of the completed tunnel. A skilled engineer directed their operations. Similarly the writers of the Old Testament did their work independent of the writers of the New Testament, little knowing that the finished work would bring them to the one central place of agreement, the person of Jesus Christ. Moses knew nothing of Paul, Isaiah of Peter, or David of John, and yet they met in Him.

Such internal evidence indicates the divine inspiration of the Bible. To this is added the external evidence of pragmatism: the Book has the power to transform human character as has no other document in any literature.

* One of the Bible House staff heard the address and has supplied this striking résumé:



CLARKS ISLAND, WHERE "ON THE SABBATH DAY THEY RESTED," PLYMOUTH HARBOR

The Policy and Programme of the "Mayflower Council"

Issued by the Federal Council of the Churches of Christ in America

I. THE OBJECT

1. To make known the story of the Pilgrims to the whole country. The coming of the Pilgrims to America was part of a movement so significant to the history of modern institutions and times that the facts concerning it should be made known to a much wider circle. There is woeful ignorance of this history, and to this ignorance must be credited the fact that we, as a nation and as individuals, have so far lost a sense of the value of the things for which the Pilgrims stood and suffered.

2. To emphasize the spiritual significance of the coming of the Pilgrims to America and to interpret the Pilgrims' ideals in terms of democracy.

3. To make the spirit of the Pilgrims the basis of an appeal to heroism, consecration, and the spirit of sacrifice that is so necessary if we are to meet the new and pressing problems that are forced upon us to-day.

II. PROGRAMME

1. Offer the good service of this Council in co-ordinating the programme and proposals of the various committees and commissions that are planning to celebrate this tercentenary year. These programmes should be fitted into a general scheme of celebration that would extend over the entire year, culminating in a special joint celebration during Thanksgiving Week. The programme should be published, in which would be given with definite detail a statement of what is being done by the different organizations and groups. In addition to the value of this work on the basis of its information it would also largely avoid duplication.

Mayflower Day in Schools, Colleges, and Universities

2. To secure the co-operation of boards of education, professors, directors of schools and colleges throughout the country bringing to the attention of students the history and significance of the Pilgrims.

Mayflower Week in All the Churches of America

3. The period of November 21-28 to be set aside for a special celebration in all the churches and religious organizations of America of the tercentenary of the landing of the Pilgrims. This being during Thanksgiving Week, special point can be given to the celebration because of the appropriateness of the day and the theme. The week should be recognized by a sermon preached in every church on Sunday the 21st, or Sunday the 28th. The Union Services on Thanksgiving Day held in most American communities would take the nature of a memorial to the landing of the Pilgrims. Exercises held by the Sunday schools and by the Young People's Societies would also be a feature of the celebration.

4. A series of nation-wide mass meetings in seventy of the leading cities of America to be held between November 21-28. The Central Committee will assist in organizing the committees, making suggestions as to programmes, and in so far as possible furnishing the speakers. The Mayflower Council will bring from England and Holland six representative men—four from Great Britain and two from Holland. These men will be the guests of the Committee and will be used in the campaign across the country.

The celebration will culminate on Friday, November 26th, by a great national mass meeting to be held in Carnegie Hall, New York City, invitations to be sent to people all over the country. The speakers will be, in addition to the guests from across the sea, two or three of our leading American citizens. This meeting will be made memorable because of its representative capacity, and in it will be emphasized, as the final message, the tremendous importance of the ethical element in the national and international development and the religious significance of the

Pilgrims' movement in political, economical, and social development of the world to-day.

5. An effort will be made to have the plans and purposes of this committee and the ideals for which the Pilgrims stood presented in all of the religious conventions and conferences held during the year.

6. The Council will ask the Federal Government to issue a stamp, commemorative of this tercentenary year.

7. The President will be urged to call special attention to the plans as set forth by this Council in his Thanksgiving message.

...

Notes and Comments

AN Index to Volume LXIV of the BIBLE SOCIETY RECORD, covering the year 1919, has been prepared and will be supplied to any who wish to insert it in binding the volume. Ordinarily it has been printed with the December issue of each year, but the extraordinary conditions that obtained when that number was printed upset the practice. Applications for this index may be addressed to The Secretaries, American Bible Society, Bible House, Astor Place, New York.

..

The picture on the cover of this RECORD is of the first copy of the Mandarin Union Version Bible to reach the Bible House in New York. We reprint with permission and pleasure an article by Miss Margaret Sangster on this Bible, which appeared in the *Christian Herald*, of New York, and in large part has been reproduced by the *Literary Digest*. The great labor and scholarship spent on this edition, and the vast population which it can serve, are two facts which have aroused very wide interest, judging from the prominence given in the press at large to the announcement, by the American Bible Society, of the issue of this Bible.

..

OBSERVANT friends will have noticed the growing list of Vice-Presidents and Managers in the last half-year. Twenty new Vice-Presidents and seven new Managers have been added in that time. This is accomplishing a purpose and policy long in force in the Society that there should be among the Vice-Presidents a representation of both geographical and denominational interests; and that the Board of Managers should be brought up to its full strength of thirty-six members, representing, so far as possible, various denominations.

Among the Vice-Presidents will be found the names of those prominent in various lines from

the Pacific to the Atlantic, from the Gulf to the Great Lakes, and who, having a deep interest in the great work of sending out the Word of God to the world, to that end gladly identifying themselves with the American Bible Society.

The Managers naturally come from a more restricted area, but they also represent various communions as well as various professions and interests. It will also be noticed that the number of ladies is increasing, the most recent to join the Board being Miss Ellen McLean, daughter of a former Manager of the Bible Society long and actively interested in its work—John S. McLean.

..

MANY unwritten stories of touching significance come to the Bible House.

Recently a small package of jewelry was received. It was accompanied by a note saying that the writer had been requested to send the jewelry to the Bible Society to help in its work. It had been long in a family, the last members of which were a mother and a daughter bearing exactly the same names and bound together with unusual affection. The sender had found a pencil note inside the package, making the disposition of the jewelry reported. Whether it was from the mother or the daughter could not be determined. The money received from the jewelry is now accomplishing the purpose designed by the donor.

..

THE public press has constant evidence of the perpetual interest in the Bible. Elsewhere in this number we reprint an article that illustrates and ministers to this interest. It appeared, as will be seen, as an editorial in a prominent New York paper, which has many readers. We might easily fill pages of every issue with the clippings on the subject of the Scriptures which come to us from newspapers all over the United States.

MR. JOSEPH S. AUERBACH, a new member of the Board of Managers of the Society, and a distinguished lawyer of New York City, a few years ago, at the request of readers of his "Essays and Miscellanies," reprinted some of them in a separate volume entitled "The Bible and Modern Life," published by Harper & Brothers. It is delightfully written, and rich in its selection of Scripture passages illustrating the theme which Mr. Auerbach maintains. The Archbishop of Canterbury, in an introduction, calls the book "timely, stimulating, and impressive," while in its review the *New York Times* speaks of it as a "noble essay . . . superior to any similar one which has appeared for many months"; and President Nicholas Murray Butler, of Columbia University, describes it as a "powerful aid in regaining a lost knowledge of this Book of books." "Full of poetry and imagination, it is stimulating reading, with choice quotations from poets and other authors, paralleled and surpassed by the quotations from the Scriptures themselves. A few excerpts may give a glimpse of what the book contains:

Though in the portrayal the men of literature rise to great heights of imagery, they are nevertheless everywhere surrounded by inaccessible mountain peaks, on which stand the poets and prophets of the Scriptures.

* * *

On the problem of pain Mr. Auerbach remarks:

See, too, how the man of literature and of the Scriptures, respectively views the problem of pain and suffering. Where one has doubts and misgivings, the other regards them as the path of service, whereby men are brought into a higher communion with everlasting truth and the divine covenant.

And then supports the statement by quotations from literature and the Scriptures.

* * *

So, too, on the subject of prayer:

In the religious books of the East, in the poems and dramas of the Greeks, in our own classic literature, we may read inspired prayers and songs of praise, which still stir the emotions and the adoration of men. Stevenson has written a book of prayers, full of the charm we so often find in his work; yet the finest of them scarce bear comparison with the least of the prayers of the Scriptures. The Bible is filled to overflowing with great invocations. In joy and sorrow, in sickness and health, in triumph and defeat, in prosperity and in adversity it is the same. The Psalms are like one offering of thanksgiving; Isaiah and Job, and Hosea and Amos, and Ezekiel and Samuel, and even the Pentateuch are books of prayer. There are great paeans of rejoicing such as the song of Moses and of Deborah; there are the outbursts of praise; there is the soul's plea for peace and succor. Everywhere we come upon their wondrous, melodious utterances.

* * *

Introducing the subject of peace, Mr. Auerbach writes:

The Bible is a wondrous book—for which there is no substitute—of an all-embracing restorative peace and silence for the mind's composure—frittered away by necessary contact and friction with the petty things

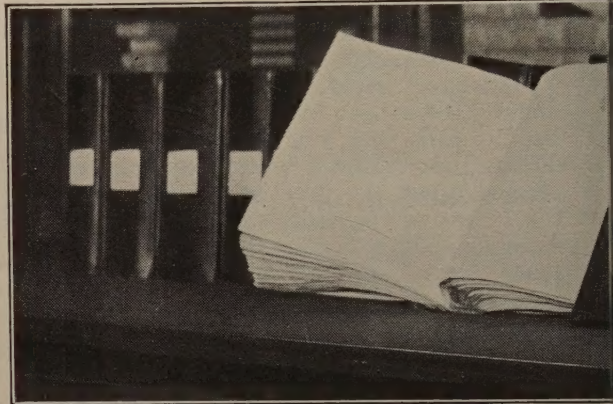
of the world. And with that peace and silence there is a benediction and a blessing, "Unto the utmost bound of the everlasting hills."

* * *

HARDLY had we issued word of our new step in the service of the blind by the printing of the Scriptures in Revised Braille Grade One and A Half, when varied evidence of the wide sympathy, and the desire to share in this service, began to flow in, and here is one token:

Enclosed please find \$10 to be used for the newly adopted system of printing for the blind.

Those interested will be glad to learn that the Gospel of John is expected to be issued from our press during the month of June, as already announced. Details of price and date of issue will be made known as soon as practicable.



THE BIBLE IN AMERICAN BRAILLE

An ink-print Bible holds open one of the 19 volumes. Consider how

The announcement of the Society that it is preparing Scriptures for the blind in the new system, Revised Braille, Grade One and A Half, has elicited wide notice, especially in the religious press. The *Christian Herald* of New York, the *Christian Union Herald*, Pittsburg, Pa., and the *Christian Advocate* of New York, have printed illustrated articles on the subject; while briefer notices have appeared in the religious and general press, from coast to coast. It is encouraging to observe such wide and genuine interest in this effort to help those so handicapped.

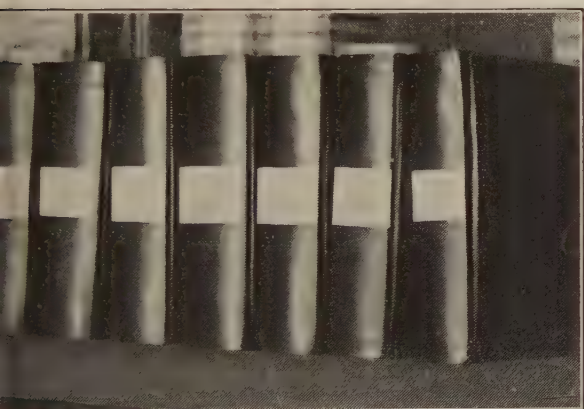
* * *

GLENN FRANK, in his article in *The Century* on "The Rediscovery of Christianity—the Present Function of the Church," has this to say:

In assuming this definite leadership, the church, as I have before suggested, will not be revising Christianity: it will be rediscovering Christianity. If tomorrow morning all memory of Christian teaching and tradition could be obliterated from our minds, and a copy of the New Testament placed in the hands of every man and woman in the United States;

if we should read the reported words of Jesus with no preconceived notions about their meaning; if we should read them with the same freshness of interest and interpretation that we bring to the latest novel, or volume of essays, there would be no confusion in our minds about the fact that primitive Christianity was in its essential aim a social revolution as well as a spiritual life. And when I use the term "a social revolution," I do not mean a mere revolt in the interest of material rights alone; I mean a deep-going social passion and programme that is at heart religious and moral in its ultimate purpose.

THE following appeal for Russian Scriptures from a German will be read with even more interest when it is recalled that it was a cable from its writer, in August, 1914, which resulted in the establishment of the "Million Nickel Fund," under the efforts of the World's



NUMES; 7 FEET OF SHELF SPACE
the Bible add to the handicap under which the Blind are already

Sunday School Association, to supply Scriptures for the men of all armies in the late terrible war:

Kassel, Germany, Jan. 21, 1920.

TO AMERICAN BIBLE SOCIETY,
New York.

Dear Sirs:—The Christian Tract Society in Kassel is doing since the outbreak of war, among the prisoners in Germany and Austria, a great work. Hundred thousands of Bibles, New Testaments, parts of New Testaments, and millions of tracts have been distributed in 26 languages. A special missionary work has been done among the million and a quarter Russian prisoners. The number of converted prisoners in the last year is about 1,000. Four traveling evangelists and a great number of others are visiting the camps of prisoners and preaching the gospel of Jesus Christ. We have at the present time among the Russian prisoners thirteen churches of believing Christians. The call for more evangelists, Bibles, and Russian Christian literature is very great. Especially the Russians want small Bibles (Old and New Testament together, and New Testaments) with references.

We have been looking out for an edition of small Russian Bibles with references. Now to-day we received from a Christian friend some copies of your special edition (1918) of small Russian Bible with references. Discovering this, our joy is unspeakable.

Therefore we ask the American Bible Society

earnestly and heartily, if possible, to send us your small Russian Bibles, special edition 1918 with references, and if there are small Russian New Testaments with references, as much as you can, and to fix the price as low as you can. We must have the Bibles very soon, otherwise the prisoners are transported back to Russia, and we cannot more do a missionary work among them.

Yours truly,

J. G. LEHMANN,

Superintendent, Christian Tract Society, Kassel.

ONE of the happy features of the work of the American Bible Society is the continued and generous interest of its Life Members. During the years the number of Life Members has run into the scores of thousands. These have not only made their initial contribution, but most of them have from time to time sent additional gifts for the Society's work.

Many of our Life Members also graciously remember us in their wills; but it is unusual for a thing to happen such as happened during the month of April, when three bequests were received from Life Members of the Society within a period of less than one week.

It is delightfully encouraging to feel that those who have been associated with us in this enterprise during a lifetime, do not forget us when they pass on to their heavenly home.

LIFE MEMBERS of the Bible Society show their interest, and give assistance, in many and encouraging forms. Miss Lucy D. Harrington, a Life Member, has sent an original tribute to the Bible which follows:

THE SWORD OF THE SPIRIT, THE WORD OF GOD.—EPH. 6:17.

The Word of God—it will endure,
Forever will it stand secure,
For God himself hath spoken.
His Word will conquer every foe
And victory give as on we go:
His Word cannot be broken.

The Word of God is Christ himself,
The living Word of life and health
The Lord our God hath spoken.
His Word now burns and breathes within,
And cleanseth us from every sin:
His Word cannot be broken.

The Word of God is living bread—
With bread of Heaven our souls are fed—
The Lord himself hath spoken.
Though Heaven and earth shall pass away,
His Word forever more shall stay:
His Word cannot be broken.

WE have received \$1,000 from the General Conference Committee of the Seventh-Day Adventists in fulfilment of the action recorded in the January RECORD calling for provision "regularly in the annual budget of appropriations made by the General Conference for missionary work."

The forwarding of this contribution within

a month after the action had been taken was very welcome additional evidence of real interest; and a procedure which we will gladly have become common among all the denominations which are placing the Bible Society on their budgets.

THE Rev. Dr. Frank Marston, of the Central Agency, writes us as follows:

I have just returned from a visit to Athens Presbytery at Gallipolis, Ohio, where I had a most cordial welcome from the brethren and the privilege of addressing both the Presbytery and the Woman's Home and Foreign Missionary Society of Presbytery, which was in session at the same time. Presbytery indorsed by unanimous rising vote the work of the Bible Society and also the observance of Universal Bible Sunday—Mayflower Bible Sunday—on the last Sunday in November, and called on all its churches so far as possible to observe this centennial year with appropriate ceremonies, stressing the work of the Society and especially the part the Bible has played in the history of this nation.

WE have pleasure in showing our readers the home of Mrs. Augusta R. Moore, of Haskell, Oklahoma. Mrs. Moore is the daughter of the Rev. Mr. and Mrs. A. E. W. Robertson, the translators of the Bible into the Muskogee or Creek language. Mrs. Moore writes:

Mother, for a year, lived and studied on her last Bible work with her interpreter, Bony Sullivan, in the room to the left. That was a good-sized cabin of hewn logs, and when we built on we covered the logs over and later added the guest room above.

The Bible that Mr. and Mrs. Robertson translated is still in demand, and the Indians who now live there want it in the very best edition—binding, paper, thumb index, and all. Such has come to be the intelligence and prosperity of the people for whom this missionary work was done years ago. Mrs. Moore herself is very deeply interested in the circulation of the Scriptures among these people.

In an introduction to Murdock's translation of the Syriac New Testament, Dr. H. L. Hastings says of "The Hebrew Alphabet in the Plans of God":

Undoubtedly it was the divine purpose to bring the oracles of God within the reach of the common people, so that from childhood, like Timothy, they might know the Holy Scriptures, which are able to make us wise unto salvation.

In accordance with this purpose the sacred books were written in the simplest language that the world

knew. Not in the Egyptian hieroglyphics, which have stood on tombs and temples unread from age to age—no living man for centuries having been able to decipher them until modern research has unraveled their mysteries; not in the seven or eight hundred different cuneiform characters, in which the literature of Assyria, Babylon, and Persia, has been locked and buried and forgotten for many centuries; not in the 537 letters of the Hindoo alphabet, or in the 247 characters of the Tamil tongue; not in the 208 letters of the Abyssinian language; not in the 43,960 different character characters which have sealed up the thoughts of the Chinese sages, rendering it impossible for ordinary persons to have a competent acquaintance with the literature of that land; but in the twenty-two letters of the Hebrew alphabet, which a child might learn in an hour, and some of which, in their ancient forms, as inscribed upon the Moabite stone, would be recognized to-day by any school child as identical with letters of our own alphabet; and which in their simplicity have held their place uninterruptedly in the minds and memories of successive generations, never having been lost or forgotten for a day, though



WHERE MUSKOGEE OR CREEK TRANSLATIONS WERE MADE

the more complicated alphabets and hieroglyphics of other tongues have been buried for ages in oblivion.

The Mosaic law required that each Israelite should wear upon his person and inscribe upon the posts of his dwelling certain portions of the Hebrew Scriptures. The tendency of this requirement was to banish illiteracy from the Israelitish nation, and to make them a reading people; and the simplicity of their alphabet and their language has made them a reading people, and fitted them to take rank among the foremost of the nations in their qualifications for the pursuit of knowledge.

THIS rather startling letter has come from an Army service school:

I have the honor to acknowledge the receipt of the Bible which you so kindly donated to this library. It will be entered as a donation from the American Bible Society and a book plate showing that it has been so donated put in the Bible.

It does seem strange that this library has had no Bible in it, or that there has been no call for one since I have been librarian, nearly fourteen years.

It seems that one of the instructors in a recent lecture spoke of a rearguard action and said that a good example of one was in the Bible—Number 14—whereupon we were besieged for a copy of the Bible.

A NEWSPAPER clipping supplied us, without identifying name, gives this statement on

BIBLES THAT ARE PRICELESS

Four Copies of Sacred Book Regarded as Treasures
By Their Fortunate Owners

The largest Bible in existence is in the royal library at Stockholm. The covers are made of solid planks, four inches thick, and the pages measure a yard in length. It is estimated that one hundred asses' skins must have been used to furnish the three hundred parchment leaves of this colossal book. It is considered priceless.

A well-to-do New Yorker is the proud possessor of a manuscript Bible written by his only son, a cripple. He could only work about two hours a day; so he took over two years to complete his task. It does not contain a single error, or slip; for, if error or slip occurred, the youth discarded the whole page. The verses and headings are all in red ink, and the whole is beautifully written.

In a house in Grafton Street, London, there is a shorthand Bible, which was written at least two centuries before Pitman was born. It was written by an apprentice in the day of James II., when to possess a "common" or "garden" Bible was rather dangerous.

An American lady cherishes a Bible probably as old as the one written in shorthand, which an ancestress baked in a loaf of bread when a house-to-house search was being made for stray copies of the Scriptures. The soldiers came to search the house, but it is not a matter of wonder that they failed to find the book, which now, looking pretty old, is the lady's chief treasure.

FROM our Central Agency Secretary come these interesting incidents and suggestive examples:

I am just writing to speak of two or three items that I thought might be of interest to you.

...

The Word of God in a New Form*

By Miss Margaret Sangster

IT was a missionary named Morrison who made a first attempt to translate the Bible into Chinese. An Englishman he was, but history tells that he started out from Boston, in one of the years shortly after the Civil War—started out from Boston with the backing and approval of the American Missionary Societies then in existence.

The record of his voyage around the Cape of Good Hope sounds more like a story of adventure than a missionary journey (despite the fact that few people realize it, the record of many a missionary journey would furnish very exciting reading!). His boat was beset with storm and shipwreck; he suffered from lack of water and insufficient food. There were times, one imagines, when he knew discouragement and even fear.

Half a century ago China was a vastly different country—on the surface—than the China of to-day. It was openly hostile to strangers. It was frankly distrustful of missionaries, even though they came bearing no arms but a Bible and a prayer book. And so it happened that

I have been in correspondence with the Women's Missionary Federation of Sidney, O., for several weeks, in reference to putting the Bible into the high school and lower grade schools of that town. They finally succeeded in getting permission from the faculty to do this, and then undertook to raise the money for this purpose. Their determination to do this was formed when they discovered that there were 1,500 children and young people, in the town and vicinity, who were outside of any Sunday school. I sent them several samples of Bibles suitable for the purpose, from which they selected No. 203 and sent a check for \$115 to pay for 112 of these Bibles.

This money was provided by the free-will offerings of the people as "White Gifts to the King" Easter offerings, and, strange to say, some of the most generous contributions came from men who are not "churchmen" as the term goes. The secretary of the missionary society writes that the gifts were so generous that they have a surplus on hand, after paying for the Bibles, and with this they purpose to purchase a lot of Testaments and Psalms for the Sixth Grade pupils, and I have sent samples for them to make their selection.

It strikes me that this is a good enough story for the BIBLE SOCIETY RECORD and might serve as a stimulus to some other missionary society. The Sidney Missionary Federation has also given me an invitation to address them soon after Easter.

Another item that may be of interest. I have just placed one of my new men in a new section in Alabama and he has sent in his first month's report. He has had a siege of "flu" in his home, so could not put in full time, but, as a result of twenty-five days of labor, during intervals of waiting on a sick wife and child, he visited 1,087 families, traveling 197 miles, and found 251 families without the Scriptures. He sold and donated 438 copies of the Scriptures. He does not say how he occupied his spare (?) time.

...

Morrison, at the end of his pilgrimage, found nothing confronting him but a blank wall.

It is strange that this bleak reception did not completely discourage the man. But it didn't. Morrison begged for admission to the land that he wanted to help and then, when that admission was denied him, he looked about for some "next best" location in which to do his work. And he found it on the island of Macao, just off Hongkong.

The record skips lightly over the exact way that Morrison made his translation of the Scriptures. And it does not go into detail upon the length of time that was required for that translation. But one's imagination fills in every gap, and one sees the sturdy missionary gathering about him the Chinese scholars of the day, the few men who had traveled and could correctly speak the English language.

It is not hard to picture his progress, once he got started. Though he never really won his way into China, he made the best sort of a translation that could have been made. For he used, as his medium, the Mandarin colloquial language, which, according to present day authorities, is a near approach to the original

*Reproduced from the N. Y. *Christian Herald*.

language of the Scriptures. Of the many dialects (there are eighteen) of China this was the most suitable. And so it is that the first effort has been used as a foundation for all other translations.

It was at a meeting of missionaries, held in Shanghai in the May of 1890, that a first organized attempt was made to translate again the Bible into Chinese. Since Morrison's adventure the translation in Mandarin colloquial had been circulated widely, but no other missionary had had either the time or the patience or the skill to improve upon that translation. And so it seems strange that there were many objections (which there were) to the appointing of a committee of twelve men who were given authority to push the matter.

Despite the great difficulties that these twelve men were forced to work under, they outlined at the conference, a very definite plan which—though expanded in some details—was rather carefully followed. It provided that a number of English-speaking scholars and an equal number of Chinese scholars should work together on the books of the Bible, translating, re-translating, and rounding every verse into its most correct form. It provided that the one translation of the Bible should be made in three versions.

The work, from its beginning until its end, occupied twenty-five years of arduous and unceasing work. It has been figured out that several hours were spent upon each verse. And there are over thirty-one thousand verses in the Bible!

Of course the original committee changed. Some of the members of it resigned, some of them died. And the original translators changed, too. But, for all that, a singularly small number of people completed the colossal task. And to-day the finished product is leaving the presses under the name of "The Revised Mandarin Bible."

The Chinese Bible will be offered to a public that is perhaps larger than any other reading public in the world—for one-fourth of the world's inhabitants live in China—approximately five times as many people as we shelter

under our flag. And no one who has felt the menace of a vast, heathen nation will doubt that the Bible can—and will—do a boundless good.

Dr. William I. Haven, of the American Bible Society, talked with me a few days ago about the completion of the Chinese Bible.

"Few people," he said, "can realize the huge task that has been accomplished—and few people can realize what the accomplishing of that task will mean to the civilized world."

"The finishing of the Chinese Bible marks a milestone in the progress of Christianity. Civilized China (and China cannot be truly civilized, despite centuries of culture, until it is a Christian nation) is a goal that is worth the struggles of a world. For it can mean



THE MANDARIN (UNION) REVISION COMMITTEE IN 1917*

Dr. Chauncey Goodrich in center, with white beard, has been a member from the first—25 years.

the real faith of a world-understanding, and a world-union, and a world peace!"

Long ago I heard a certain famous missionary preach a sermon upon China.

"China," he said, "is a sleeping giant—a sleeping giant who does not even dream of its own strength."

"But China, some day, will wake. And then the rest of the world will tremble unless"—the missionary paused, for a moment. And then, all at once, his voice thundered out across the room.

"China," he said, "will wake suddenly. And when she wakes we will have to send our men—to try to subdue her—with guns. Unless we send them before she wakes, with Bibles!"

*This picture is reproduced as of present interest, although it has appeared in various publications of the Society, and in the July, 1917, BIBLE SOCIETY RECORD.

Bible Books Rhyme

Names, Order, and Themes of the Books, by W. M. Langdon

Old Testament

- 1 In Genesis Jehovah made the world with mighty hand.
- 2 In Exodus the Hebrews marched to gain the promised land.
- 3 Leviticus contains a law—the Gospel in the bud.
- 4 In Numbers Moses calls the roll of men of Abram's blood.
- 5 And Deuteronomy repeats Jehovah's mighty deeds.
- 6 Then Joshua to take the land the hosts of Israel leads.
- 7 In Judges they, unfaithful oft, provoked their God to smite.
- 8 But Ruth depicts a heathen's faith, well pleasing in His sight.
- 9 In First and Second Samuel of Jesse's son we read.
- 10
- 11 Ten tribes in First and Second Kings revolted from his seed.
- 12
- 13 In First and Second Chronicles Judah is captive made.
- 14
- 15 But Ezra leads a remnant back with Cyrus' friendly aid.
- 16 The Holy City's ruined walls Nehemiah builds again.
- 17 While Esther saves her people from the plots of wicked men.
- 18 In Job we read how faith can live beneath affliction's rod.
- 19 King David's Psalms are precious songs to every child of God.
- 20 The Proverbs like a goodly string of choicest pearls appear.
- 21 Ecclesiastes teaches men how vain are all things here.
- 22 The mystic Song of Solomon acclaims sweet Sharon's rose.
- 23 While Christ, the Saviour and the King, the rapt Isaiah shows.
- 24 The warning, weeping Jeremiah, apostate Israel scorns.
- 25 With plaintive Lamentations their woeful fall he mourns.
- 26 Ezekiel tells in glowing words of wondrous mysteries.
- 27 Messiah's kingdom yet to come Daniel in vision sees.
- 28 Of judgment and of mercy too Hosea loves to tell.
- 29 And Joel paints the blessed days when God with man shall dwell.
- 30 Among Tekoa's herdsmen rude Amos received his call.
- 31 Brief Obadiah prophesies of Edom's final fall.
- 32 And Jonah proves a wondrous type of Christ, the risen Lord.
- 33 Then Micah tells of Judah lost; by love at last restored.
- 34 From Nahum Nineveh's dread doom is by the people heard.
- 35 Chaldea's fall is briefly told by Habakkuk's stern word.
- 36 Then Zephaniah warns the Jews to turn, repent and live.
- 37 Good Haggai a picture of the temple new did give.
- 38 Hear Zechariah now foretell Messiah's glorious reign.
- 39 And Malachi assures us, too, the Lord will come again.

New Testament*

- 40 In Matthew Judah's Lion see, Messiah, King of kings.
- 41 In Mark, Jehovah's Servant, swift and strong—the Ox with wings.
- 42 Luke shows the Babe; the perfect Man—Humanity full ripe.
- 43 In John we see His deity; the Eagle is God's type.
- 44 The Acts show how the Spirit wrought to found and spread the Church.
- 45 Paul tells the Romans: "You by faith must for salvation search."
- 46 Corinthians are urged to trust Christ's certain resurrection.
- 47 They also hear the Apostle's claim to be God's own selection.
- 48 The changeable Galatians erred, forgetting their first love.
- 49 Ephesians learn the mystery of the Church's place above.
- 50 Colossians hear of Christ, the Son, at God's right hand on high.
- 51 The true Philippians earn Paul's praise; for God's high prize they'll try.
- 52 The Thessalonians were well warned that Christ was close at hand.
- 53 And they must therefore zealous be—not merely gazing, stand.
- 54 The youth Timotheus now is warned: "Heed not vain things below.
- 55 If we stand firm by Church and Word, celestial joys we'll know."
- 56 To Titus, his own son, Paul wrote, who for the Cretans worked.
- 57 Philemon's mercy is besought for his poor slave who shirked.
- 58 The Hebrews hear of Christ, the Priest, to whom they must hold fast.
- 59 Then James appeals to Christians all: "Be true unto the last."
- 60 From Peter saints learn how to live when sinners persecute.
- 61 God's mills are slow, but very sure; His grist is most minute.
- 62 Beloved John says: "God is Love. His children must be, too."
- 63 The "Lady dear" he then exhorts and tells her to be true.
- 64 To his friend Gaius, next, St. John his letter third did write.
- 65 Jude said: "Who would his faith hold fast most earnestly must fight."
- 66 John's Revelation last unveils—in spite of Satan's rage—
Messiah's Triumph, near at hand, to consummate this Age!
Herewith Jehovah's final word,
Christ's parting promise, you have heard.

*The Gospel lines aim to suggest the current symbolism of the fourfold Evangel by the cherubic creatures—Lion, Winged Ox, Man, and Eagle:

- 40 The Lion: A Royal Saviour for the Jew (David's Heir).
- 41 The Ox: A Mighty Saviour for the Roman.
- 42 The Man: A Human Saviour for the Greek.
- 43 The Eagle: A Divine Saviour for the Christian.

NOTE.—The Bible student needs to know the names and order of the 66 volumes of the divine library, but the youthful learner often finds it difficult to commit this list to memory. To lighten this task and to give a hint of the contents of each book, the above rhyme has been prepared.

The children's interest in learning the rhyme may be enhanced by introducing competition. Let them stand in a circle and each one repeat in rotation a verse of the rhyme. Let those who hesitate drop out of the circle, and at the end only those will be left standing whose memory is perfect and prompt.

W. M. LANGDON, Asheville, N. C.

\$3,700 for a Bible*

If There Was Only One Copy in the World, How Much Would It Bring?

YOU read in the news columns a few days ago that a book collector paid \$3,700 for a copy of the first printed Bible in English—the translation completed by Miles Coverdale and his five assistants in 1535. Four years later Coverdale was employed by Cromwell to assist in the preparation of the "Great Bible" which was ordered to be placed in all English churches.

It is in the Coverdale translations that occur the strange spellings which gave special names to later editions, such as the "Bug" and the "Treacle" Bibles.

These names resulted from his rendering of one passage in Psalms, "Thou shall not nede to be afraied for any bugges by night," and in Jeremiah, "There is no more treacle at Gal-aad." The King James's version which is now most commonly used, reads in one case, "Thou shalt not be afraid for the terror by night," and in the other, "Is there no balm in Gilead?"

Coverdale did not make the first English translation of the Scriptures. This was done by a group of men associated with John Wycliffe. But just as he was finishing the work he was compelled to stand trial for heresy, and his translation was never put in type, although copied and read widely in manuscript.

The story of the Bible, from the time of the existence of the ancient manuscripts down to the latest translation, recently completed into Mandarin Chinese, is a tale filled with romance and tragedy.

Men have given their lives to preserve the text of the Scriptures and have copied it when the detection of their labors would have meant the most painful punishment.

But as a result of the faithfulness of those who risked everything for its preservation the Bible is now printed in more than five hundred modern languages and dialects, and in the three hundred and eighty-five years since the first English edition there have been printed and distributed more than two hundred and fifty million copies.

No other book in all history has approached this number of printings nor been translated into languages that give its text in the native tongue of practically every nation on earth.

The reason for this wide demand and reading is, of course, the fact that the Bible is the foundation of the Christian religion and the basis upon which the laws of the whole world are founded.

Despite the complicated legal language of the world's statutes and the enormous volume of the world's laws, they are all summed up

in the Ten Commandments in the twentieth chapter of Exodus.

If you obey those ancient instructions, you are in little danger of visiting the courts to answer for any misdeeds.

But aside from its sacredness as inspired writing, the Bible is a book of remarkable interest and value as pure literature.

There is no more wonderful poetry in all the world's writings than David's Psalms, or the wonderful "Song of Songs," which is Solomon's.

If you had rather read great prose, turn to the Book of Job and read what he wrote of human suffering and its causes.

The Bible has inspired more great art than all other books in the world.

The greatest picture ever painted is the Sistine "Madonna," and Raphael, according to Italian legend, received his inspiration in a dream after he had prayed for power to portray on canvas what he had read in the Bible.

The painting which contends for first place with Raphael's masterpiece is another picturization of a Biblical scene, Michael Angelo's "Last Judgment."

This master artist's statues, among the greatest the world of art has ever produced, are almost all of them inspired by characters or scenes from the Scriptures. The colossal figure of "David," the unfinished "St. Matthew," and a score more of great sculptures show how closely this greatest of all artists studied the Bible for inspiration.

No one need to be highly educated to read the Bible and enjoy it. The story of the creation is told almost wholly in words of not more than two syllables. The Sermon on the Mount is so simple and plain that a child can comprehend it. The Gospel of St. Mark is the best example of concise writing in the English language.

One translator who worked for twenty-five years on the Chinese text of the Bible said that there was not a word or phrase in it which could not be correctly rendered in that difficult language, proving its simplicity and directness.

The value of the Bible as a work of literature has not only been established by the opinions of scholars, but has been vouched for by the courts of law.

Stephen Girard, who founded the college which bears his name in Philadelphia, made one of the provisions of his will read that no form of religion should be taught in the college endowed by his millions.

But a school without a Bible was believed

*An editorial reproduced from the New York Evening Journal.

to be against public policy and the good of its students.

The Bible was introduced, and a suit followed, which was tried before the Supreme Court of Pennsylvania.

The defendants claimed that the Bible had been adopted not as a book of religion but as a literary masterpiece, which also taught the code of right living. The court ruled that the act did not transgress the provision of the will.

The price which the collector paid the other day for the rare copy of the Bible was, after all, not so high. Higher prices have been commanded for books hardly more rare and infinitely less important.

But for his thirty-seven hundred dollars the collector got no more of the real Bible than you can buy in a substantial binding for one dollar—the most important and widest read book in the world.

The National Baptist Convention on the American Bible Society

AT the National Baptist (Colored) Convention in session at Newark, N. J., September, 1919, the following resolution was offered by Dr. Charles Stewart and, the rule being suspended, was unanimously adopted:

Whereas, the Holy Scriptures are indispensable in the programme of Christian Missions; and,

Whereas, the American Bible Society represents the Christian churches in the translation, publication, and circulation of the Scriptures in many languages in the leading missionary countries in the world; and,

Whereas, the National Baptist Convention and the churches it represents have no facilities for the publication of the Scriptures; Be it

Resolved, That we heartily indorse the work of the American Bible Society, recognizing it as indispensable to the cause of missions, home and foreign, and that we commend it to the generous consideration of all our churches and church agencies, particularly to the commission in charge of our forward movement programme.

The Bible

WHO composed the following description of the Bible we may never know. It was found in Westminster Abbey, nameless and dateless; nevertheless it is invaluable for its wise and wholesome counsel to the erring race of Adam.

A nation would be truly happy if it were governed by no other laws than those of this Blessed Book.

It contains everything needful to be known and done. It gives instruction and counsel to a senate, authority and direction to a magistrate.

It cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence.

It sets the husband as lord of the household, and wife as the mistress of the table. Tells him how to rule, and her as well how to manage.

It entails honor to parents and enjoins obedience to children.

It prescribes and limits the sway of the sovereign, the rule of the ruler, and the authority of the master, commanding the subjects to honor and the servants to obey; and promises a blessing and protection of the Almighty to all that walk by its rules.

It gives directions for weddings and burials. It promises food and raiment and limits the use of both.

It points out a faithful and eternal guardian

to a departing husband and father; tells him with whom to leave his fatherless children, and whom his widow is to trust, and promises a father to the former and a husband to the latter.

It teaches a man how to get his house in order and how to make his will. It appoints a dowry for his wife and entails the rights of the firstborn, and shows how the younger branches shall be left.

It defends the rights of all and reveals vengeance to every defaulter, overreacher, and oppressor.

It is the first book, the best book, and the last book.

It contains the choicest matter, gives the best instruction, and affords the greatest degree of pleasure and satisfaction that we have ever enjoyed.

It contains the best laws and most profound mysteries that ever were penned, and it brings the very best of comfort to the inquiring and disconsolate.

It is a brief recital of all that is past, and certain prediction of all that is to come.

It exhibits life and immortality from time everlasting and shows the way to eternal glory.

It settles all matters of debate, resolves all doubts, and eases the mind and conscience of all their scruples.

It reveals the only living and true God, and shows the way to him; and sets aside all other

gods and describes the vanity of them and all that trust such. In short, it is a book of laws to show right and wrong; a book of wisdom, that condemns all folly and makes the foolish wise; a book of truth, that detects all lies and confronts all errors; and it is a book of life, that shows the way from everlasting death.

It contains the most ancient antiquities and strange events, wonderful occurrences, heroic deeds, and unparalleled wars.

It describes the celestial, terrestrial, and infernal regions.

It will instruct the most accomplished mechanic and most profound artist.

It teaches the best rhetoric and exercises the best powers of the most skilful arithmetician; puzzles the wise anatomist, and exercises the wisest critic.

It is the best covenant that ever was agreed on; the best deed that ever was sealed; the best evidence that ever was produced; and the best will that ever was signed.

To understand it is to be wise; indeed, to be ignorant of it is to be destitute of wisdom.

It is the king's best copy, the magistrate's best rule, the housekeeper's best guide, the servant's best directory, and the young man's best companion. It is the schoolboy's spelling book, and the great and learned man's masterpiece.

It contains a choice grammar for a novice and profound mystery for a sage.

It is the ignorant man's dictionary and wise man's directory.

It affords knowledge of witty inventions for the humorous, and dark sayings for the grave; and is also its own interpreter.

It encourages the wise, the weary and swift it overcomes. It promises an eternal reward to the excellent, to the conqueror, the winner, and the prevalent; and that which crowns all is that its author is without partiality and without hypocrisy, with whom there is no variableness, nor shadow of turning.

BIBLE SOCIETY RECORD

EDITORS, *The Secretaries*

NEW YORK, APRIL, 1920

AMERICAN BIBLE SOCIETY

THE eleventh stated meeting of the Board of Managers of the American Bible Society in its one hundred and fourth year was held at the Bible House on Thursday, March 4, 1920, at 3.30 p.m., President Cutting in the chair.

Devotional exercises were conducted by the Rev. Dr. R. S. Inglis, who read from the Second Epistle of Peter, first chapter, after which he offered prayer.

The minutes of the tenth stated meeting

were presented and approved, as were those of the various standing committees.

A special Committee on Survey was appointed by the President, consisting of Chas. F. Darlington, of the Committee on Foreign Agencies, Geo. D. Beattys, of the Committee on Home Agencies, and Elwood M. Rabenold, from the Board at large.

The Rev. Spencer Lewis, D.D., the Rev. F. W. Baller and the Rev. E. E. Aiken, members of the Union Mandarin Revision Committee, were elected honorary Life Members of the Society in recognition of their service.

Mr. Arthur L. Brown, of Brooklyn, and Miss Ellen McLean, of New York, were elected Managers of the American Bible Society.

A copy of the Scriptures in English, pulpit edition, presented on behalf of the Jewish Publication Society of America by Dr. Cyrus Adler, it being the result of a new translation from the Hebrew by Jewish scholars, was accepted with thanks, and added to the library of the Society.

The Secretaries reported the following consignments to Foreign Agencies during the month of February, 1920:

To Panama Canal and Central America, 3,995 volumes, valued at \$2,170.18; to China, 2,404 volumes, valued at \$1,437.84; to Japan, 1,881 volumes, valued at \$1,130.47; total, 8,280 volumes, valued at \$4,738.49.

The issues from the Bible House during the month of February, 1920, were 92,720 volumes.

The meeting was adjourned.

HOW TO SEND MONEY BY MAIL

Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for ten cents.
2. Send the money by Bank check or draft.
3. Send it by an Express Company's money order.
4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order, payable to William Foulke, Treasurer, Bible House, Astor Place, New York.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of _____, to be applied to the charitable uses and purposes of said Society.

Deceased Life Members

Adams, Jesse, Willsboro, N. Y.
 Bull, C. H., Quincy, Ill.
 Disney, Rev. D. V., Delaware, O.
 Donaldson, Mrs. L., Philadelphia, Pa.
 Gaylord, Miss Martha B., Riverside, Cal.
 Jones, Richard H., Rome, N. Y.
 McCandish, William, Wichita, Kan.
 Reisner, Henry, Topeka, Kan.
 Selmsier, Mrs. M. J., Waterloo, N. Y.
 Snowden, Rev. J. E., Cedar Falls, Iowa.
 Todd, Mrs. M. E., Wakeman, O.
 Tolman, W. O., Watertown, N. Y.
 Voorhees, Dr. Shepard, Newton, N. J.

RECEIPTS IN FEBRUARY, 1920

LEGACIES

Dansingburg, P. L., late of Rochester, Minn.	\$100 00
Hellaby, Harriet, late of Corning, N. Y.	50 00
Kaprielian, Mrs. Kohar, late of Fresno, Calif.	200 00
Laughlin, Mary C., late of Los Angeles, Calif.	110 00
Reid, Elizabeth, late of English-town, N. J.	475 00
Stakke, Miss C., late of Hopkins, Minn.	559 00
Wheeler, Sarah E., late of Wellesly, Mass.	10 00
Whitehouse, John W., late of Roosevelt, N. Y.	2,000 00
	<u>\$3,504 00</u>

LEGACIES AND GIFTS AS PERMANENT TRUSTS

Beekman, Gerard, late of New York City, for Permanent Endowment Fund.	\$10,000 00
Hallock, Edwin, late of Derby, Conn.	191 25
	<u>\$10,191 25</u>

GIFTS SUBJECT TO LIFE INTEREST

Amounts received during the month.	\$7,600 00
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AUXILIARY SOCIETIES

	Credited on Donation	Credited on Acc't
Abbeville Co., S. C.		\$21 79
Alabama		56 93
Chicago, Ill.	\$25 00	
Columbus Welsh, Wis.	200 00	16 08
El Paso and Vicinity, Tex.	5 48	

Credited on Donations on Acc't

Emporia and Vic Welsh, Kans.	\$250 00
Foreston Welsh, Ia.	149 50
Gasconade Co., Mo.	100 00
Houston Co., Tex.	13 61
Livingston Co., N. Y.	
Long Island, N. Y.	10 29
Maryland	5 49
New Bedford, Mass.	39 75
New Hampshire	42 62
Oxford, Ohio	1 93
St. Louis, Mo.	2 30
Salem Bible Assn., N. C.	55 53
	<u>12 96</u>
	<u>\$299 17</u>
Received on Donation Account.	1,243 59
	<u>\$1,542 76</u>

HOME AGENCIES

Atlantic	\$3,861 81
Central	1,608 11
Colored People of the South	378 87
Eastern	749 24
Northwestern	3,957 15
Pacific	1,833 11
South Atlantic	1,766 61
Southwestern	2,267 20
Western	762 18
	<u>\$17,184 28</u>

From Home Agencies and Included in Home Agency Receipts

Donations from Auxiliary Bible Societies:	
Brooklyn Bible Society, N. Y.	\$125 00
Pennsylvania	735 92
Perry Co., Ill.	3 00
Young Men's Bible Society, Cincinnati, Ohio	300 00
Army and Navy Bible Fund	40 00
Gifts from Churches and Organizations	849 50
Gifts from Individuals and Other Sources	270 70

RETURNS FROM SCRIPTURES DONATED

Presbyterian Board of Publication and Sabbath School Work, Sunday School and Missionary Dept., Philadelphia, Pa.	\$18 50
Sutherland M. E. Church, Neb.	93 00
	<u>\$19 43</u>

RECAPITULATION

Legacies	\$3,504 00
Legacies and Gifts as Permanent Trusts	10,191 25
Gifts Subject to Life Interest	7,600 00
Auxiliary Bible Societies on Book Account	299 17
Auxiliary Bible Societies on Donation Account	1,243 09
Home Agencies	17,184 28
Returns from Scriptures Donated	19 43
	<u>\$40,041 22</u>

MISCELLANEOUS

Army and Navy Bible Fund	\$5 00
Bible House Rentals	4,220 99
Bible Society Record	13 00
Bills Payable	10,000 00
Diffusion of Information	3 94
General Salaries and Expenses	33 78
Gifts from Churches and Organizations	3,571 94
Gifts from Individuals and Other Sources	1,963 73
Income from Available Investments	60 94
Income Payable to Beneficiaries	199 50
Sales of Waste Materials	129 98
Salesroom	2,154 39
The Trade	3,382 68
Transmission Abroad	5 00
	<u>\$25,744 87</u>

Total Cash Receipts.....\$65,786 59

CASH STATEMENT FOR FEBRUARY, 1920

RECEIPTS

From Auxiliaries	\$299 17
" The Trade	3,382 68
" Sales of Waste Materials	129 98
" Salesroom	2,154 39
" Bible House Rentals	4,220 99
" Gifts from Auxiliaries	1,243 59
" Legacies	3,504 00
" Gifts from Churches	3,571 94
" Gifts from Individuals	1,963 73
" Returns from Scriptures Donated	19 43
" Bible Society Record	13 00
" Home Agencies	17,184 28
" Interest on Available Funds	60 94
" Investments Subject to Life Interest	199 50
" Bills Payable	10,000 00
" Trust Funds Permanent	10,191 25
" Trust Funds Subject to Life Interest	7,600 00
" Diffusion of Information	3 94
" General Salaries and Expenses	33 78
" For Transmission Abroad	5 00
" Army and Navy Bible Fund	5 00
	<u>\$65,786 59</u>
Cash Balance from January, 1920	16,330 80
	<u>\$82,117 39</u>

DISBURSEMENTS

For Manufacturing Department—Materials	\$29,341 87
Wages, etc.	271 40
" Salesroom	1,996 52
" Depository—Salaries, Boxes, Cartage, etc.	1,281 01
" Scriptures Purchased	
" General Expenses—Salaries of Officers, Clerks, Traveling Expenses, Printing, etc.	5,884 58
" Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc.	3,629 06
" Exchange Paid	13,182 20
" Remittances to Home Agencies	9,656 96
" Remittances to Foreign Agencies	708 18
" Bible Society Record	5 25
" Pensions	690 33
" Income Payable to Beneficiaries	334 26
" Diffusion of Information	1,415 78
" Legacy Expenses	3 00
" Library	9 93
" Income Available—Interest on Loans, etc.	216 02
" History American Bible Society	10 50
	<u>\$68,636 85</u>
Cash Balance to March, 1920	13,480 54
	<u>\$82,117 39</u>

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appeals to the Christian investor as strongly as to any sagacious business man. Indeed, the Christian investor of moderate means has a more pressing duty to invest his funds properly for immediate and permanent returns than has the financier supplied with vast funds available for speculation.

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in many lands, when invested in American Bible Society Annuity Bonds. Millions of people need millions of Bibles which cost millions of dollars. Your dollars will help! Besides the good you will do

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Address _____



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